

The Brooklyn Jewish Center Review

Did A Jewish-Owned Press
Publicize The Nazi Persecutions?

The Origin Of Modern Political
Anti-Semitism In Germany

The Lessons In The Plight Of
German Jewry

Elsa Einstein
The Wife Of A Genius

Zangwilliana

The Month In Jewish News

A COMPREHENSIVE SURVEY OF JEWISH EVENTS

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PESACH--1933

PESACH has for us a peculiar fascination. It is the oldest of our festivals, and yet it remains ever new. It is as old and as new as the spring with which it arrives.

Passover commemorates a great historic event; but its charm and beauty are not in history, but in legend; not in fact but in fable and in symbol.

Pesach, more than any other festival, lifts the veil of time and shows us our people's childhood.

Through the vista of the hoary ages we see the canvas upon which their destiny is woven.

If history repeats itself, the Pesach episode has certainly repeated itself throughout our national existence.

The entire life of our people has been one continuous story of Pesach: enslavement by cruel despots, the building of fortresses for our oppressors, the struggle and strife for freedom, the appearance of a great prophet liberator, the crossing of the Red Sea, and the final triumph of freedom over slavery, of mind over brute force.

Has not this been Israel's fate through the countless ages?

"In every age a man is bound to look upon himself as though he emerged from Egypt," says the Haggaddah.

What a deep psychological truth is revealed in these words. How great is the lesson it teaches us!

In the darkest moments of our life, when there was no apparent escape from the grip of the oppressor, the lesson of Pesach was never lost upon us, spurring us on to new struggles for freedom and endowing us with faith in our ultimate victory.

The Jewish people is now going through the most trying period of its existence. It finds itself between the Egyptian chariots of oppression and the Red Sea of blood.

Are we to despair?

Pesach answers with a thousand voices: No!

For just at this moment a new sun is dawning in the East, and just at this moment we see the promised land looming in the distance.

Pesach is the eternal festival of the eternal people.

SILENCE OR PROTEST?

IF one year ago someone had said that mediævalism would return to the land of Kultur, such prophecy would have met with ridicule. Germany was considered the fortress of safety for the Jewish people. Also, if someone had predicted that the Old Testament would be banished in Protestant Germany, one would have been accused of toying with fancy. For the Old Testament in Protestant theology is considered the foundation for the New Testament; without the old, the new becomes meaningless.

To add insult to injury, the leaders of the German government order the Jew to remain silent. Such orders have precipitated among our people timid pleading and confused hesitancy.

Can the Jew remain silent under these circumstances? He certainly cannot. Silence at this moment would be a reversal of our entire history. Silence would indicate a flat condition, a helplessness which is foreign to Jewish life. Silence moreover, is fraught with dangerous consequences for Jewish life all over the world. It would lead to a gradual and progressive neglect of Jewish rights in other countries. What had lifted humanity and what had brought liberation to the Jew was speech, golden speech at the right time. Of course it is important to find the exact terms to express the proper thought at the right time. Care is to be taken to distinguish between silence as the "hedge around wisdom".

Moreover, the Jews have a right to protest. Men immediately acquire a right to speak out aloud when the laws of humanity and God are violated.

THE ROOT OF AN UNHAPPY SITUATION

ESSENTIAL as it is for the world to know the full extent of the physical attacks on Jews in Germany it is regrettable that the blazing publicity these acts of violence have received has obscured that which is even more terrible for German Jews than beatings and occasional killings.

Violence must come to an end. But the brutal discrimination which the Nazi government has inflicted on Jews will not come to an end so soon. It has, in fact, only begun, and by the evidence which Hitler and his cabinet have given us, it will last as long as they are in power, and, assuredly, much longer.

There is now no more doubt that Hitler and Goering intend to put into practice everything they preached in their years of campaigning regarding the status of Jews in a Nazi state.

In all the furious denials that the Hitler government made to the charges of violence against Jews, including the famous "Not a hair on a Jewish head has been touched," there has not been a whisper about the terroristic acts of non-violence against the Jews. No Nazi official has yet denied that Jews have been expelled from the professions, have been prevented from continuing in business, have been made to suffer indignities and cruel humiliations which seem truly unbelievable in this age. They have not denied that citizenship is to be taken away from Jews; nor have they denied that Germans who have married Jews have been asked to divorce them without regard to the children born of the union, a piece of barbarity unequaled in modern times.

A reading of the Nazi program, as it was formulated before the party came into power, is hair-raising in its attitude towards Jews. Even the unknown little German in New York who heads the local Nazi organization did not hesitate to tell reporters that the most important internal policy of the Nazi government was anti-Semitism. Hitler has developed anti-Semitism into what appears to him and his followers a philosophy. Jews must be eliminated from German life in order that the Germans as a nation shall be restored to Teutonic purity. To achieve that end the most radical and ruthless methods must necessarily be employed. Some of the Nazi pseudo-scientists have even managed to propound a biological theory as to why Jewish eradication is essential in Germany while perhaps unnecessary in other countries. The German blood is of such a nature, they say, that when a German marries a Jewess the Jewish blood predominates in the offspring; but when an Englishman marries a Jewess it is his blood which dominates the children.

Against such theories—propagandized with fanatical zeal until half the country is obsessed by them—what are a few beatings?

And incidentally it should be remembered that it was such notions, preached for thirteen years by Hitler, which provoked the atrocities of the first days of the new government. It was not the upheaval of revolution which brought about violence, as the Hitlerists claimed. There was no revolution in Germany. There was not even a

coup. It was merely the accession, through election, of a political party to power. That the party chose to reorganize the country and silence its critics by throwing them into jail did not make the change of government a revolution. It was not the masses, the mobs, that brought about the changes and the jailings; it was the Hitler cabinet and its private guardsmen, the Storm Troops.

The abatement of violence against Jews in Germany should not in the slightest degree influence Jews, and all humane persons, to abate their agitations for the removal of restrictions which would convert German Jews into serfs.

A MORAL?

MAURICE Schwartz has been on the Jewish stage for many years. He has acted numerous roles and produced numerous plays. Twice he made excursions into Broadway in English-speaking productions, and once he gave a season of Yiddish plays in the Times Square sector.

In all three of these ventures he lost money and retired without increasing his reputation to any appreciable degree. As a matter of fact, his last visit to Broadway—the several months he played in English at the Comedy Theatre two seasons ago—was rather a depressing experience despite the fact that in one or two productions his leading lady was a well-known non-Jewish star.

It is therefore worth noting that it was a Yiddish production, made in his old home on Second Avenue, which brought him the greatest Broadway fame of his career. Today Maurice Schwartz is a star in the English-speaking theatre world. Any number of gentile celebrities visit his theatre, and any number of gentile celebrities speak of him in the highest terms. He has even advanced to the eminence of lecturing in English before various communal organizations.

And all this acclaim has come to him as a result of producing "Yoshe Kalb", a picturesque play of Jewish mysticism.

There may be a moral to this.

THE THIRTEENTH

JESSE Isidor Straus, the head of the great department store, Macy's, was chosen by President Roosevelt to be America's Ambassador to France.

Mr. Straus is the thirteenth Jew to represent the United States in other countries. Thirteen seems to have acquired an unlucky significance, but the only discordant note that Mr. Straus may expect is one from the present government of France's neighbor. Otherwise Mr. Straus can be relied upon to offset even the complications inherent in the witching thirteen

—L. J. G.

DID A JEWISH-OWNED AMERICAN PRESS PUBLICIZE THE NAZI PERSECUTIONS?

IT is the fervent contention of the Hitler cabinet that what it has sloganized "the atrocity propaganda" was instigated and conducted by the Jews. In proof of this contention it cited a false quotation attributed to Herzl and supposedly delivered by him at "the big Jewish congress in Basle in 1897." The quotation runs:

"As soon as a non-Jewish state dares to resist us Jews we must be in a position to cause its neighbors to go to war against it. As a means to that end we shall use public opinion by working on it through the so-called eighth great power (the press). With a few exceptions that do not figure at all, *the entire press of the world is in our hands.*"

It is of course ridiculous to discuss this quotation, for a stranger statement was never put into the mouth of a Jew. But it is worth while to look into the ownership of the English press of New York. It must be recalled that it was in New York that the stories of the German persecution of the Jews were given the greatest prominence in the newspapers. The entire press, without exception, featured the attacks on Jews on the front pages, and continued such featuring of all reports on the German-Jewish situation without abatement, and in a manner strongly critical of the German government.

It follows therefore that the press in New York City is controlled by the Jews. Let us see how true that is.

The "Times" is owned by Adolph S. Ochs. He is a Jew. The editor-in-chief, however, is Rollo Ogden, and the associate editor is Dr. John H. Finley, both, even by Nazi deduction, having very little Jewish blood. In addition, the "Times" has a tremendous reputation to uphold and is, and must be perforce, very scrupulous in reporting news.

The "Herald-Tribune" is owned by members of the well-known Reid family and by Ogden Mills, former Secretary of the Treasury. It was established by Horace Greeley, by no means a Jew.

The "Sun" was owned by Frank Munsey and at his death a few years ago passed into the hands of a group none of whom are Jews. As a matter of fact the "Sun" is inclined to be a little aloof where Jews are concerned and certainly would be the last paper in the city to lend itself to Jewish propaganda villifying the German people.

The "American" and the "Journal" are both owned by William Randolph Hearst, a well-known pillar of the synagogue. The editor-in-chief of the two newspapers, as well as of the many others in the Hearst chain, is Arthur Brisbane, who, though he owns a considerable amount of real estate, is hardly a Jew.

The "World-Telegram" owners are the Scripps-Howard company, a quite well-authenticated gentile concern. Its very active president and editor is Roy W. Howard and the executive editor is Lee B. Wood, who is also definitely outside the pale.

The "Evening Post" has given a great deal of attention to the Hitler actions against the Jews, and its despatches from Berlin by its noted correspondent, H. R. Knickerbocker,—among the most outspoken of all such reports—have been advertised far and wide. If any paper helped to spread the "atrocity propaganda" in America it is the "Post". Yet on its masthead is this legend:

Cyrus H. K. Curtis, President

John C. Martin, Vice President and Treasurer

Charles A. Tyler, Secretary

Julian S. Mason, Editor

Mr. Curtis is the publisher of the "Saturday Evening Post" and "The Ladies Home Journal", and is quite well-known. So far no one has discovered a Jewish strain in him. Likewise there is not a skull-cap among the other gentlemen listed.

The Brooklyn "Daily Eagle" is owned by a corporation headed by M. P. Goodfellow, and its editor bears a name which the Nazis, if they knew it, could not help but love—Crist.

The "Daily News" is, together with the great Chicago newspaper, the "Chicago Tribune", owned by Captain J. M. Pat-
(Cont. on Page 18)

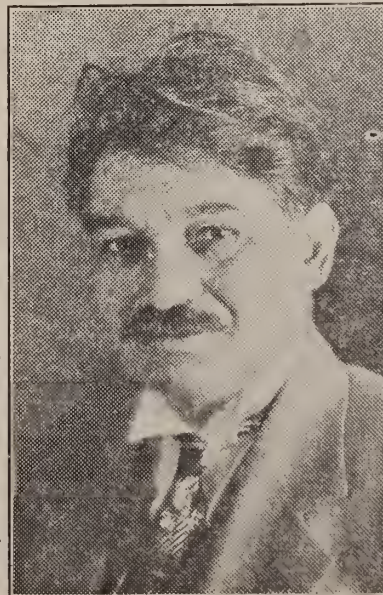
UNION

By PHILIP M. RASKIN

*A single crystal drop of water,
Then another flowing free;
The crystal mother joined her
daughter—
And we have Sea.*

*A grain of sand golden-yellow,
Then another grain of sand;
The golden grain met his fellow—
And we have Land.*

*A human being; then another;
Then more and still more;
And brother recognizes brother—
And we have war!*



PHILIP M. RASKIN
Noted Jewish Lyric Poet

THE LESSONS IN THE PLIGHT OF GERMAN JEWRY

By DR. ISRAEL H. LEVINTHAL

IT is the height of tragic irony that at this season, when we are bidden to commemorate in joy and in happiness our redemption from the bondage of Egypt so many centuries ago, we should once again find a large portion of our people under the yoke of a new tyrant, a modern Pharaoh. Truly, we may say of this modern enemy, paraphrasing the words of the Haggadah, that he is even worse than the ancient Pharaoh, for the latter decreed sentence only against Israel's male children while this new Pharaoh, *Bikesh La'Akor Es Ha'Kol*, is determined to crush everyone and everything that is Jewish.

The festival of Passover, which we are now celebrating, must give us renewed hope and faith that no weapon that is formed against Israel can prosper, that we are the eternal people, that the "Angel of Death" has "passed over" and will continue to "Pass-over" the homes of the children of Israel, that just as we have outlived Pharaoh and his like, so shall we outlive Hitler and thousands like him, that no one—except the Jew himself—can bring destruction upon Israel.

The tragic plight of our brethren in Germany has, however, opened our eyes to facts which we failed or refused to see before.

It was not so long ago that Jewish intellectuals, in discussing anti-Jewish prejudices and persecution, would say to us: Our hope lies in education. Wait till culture spreads her beneficent wings over all the peoples and then you will see the death-knell of all hatred and enmity.

In Czarist Russia we were told hatred thrived because ignorance abounded. Wait till education spreads among the masses and the new day of peace and love will arrive. But look at Germany today! It is the home of culture, of the arts and sciences, of philosophy. It is the seat of modern civilization, yet here we find anti-Semitism raging with a ferocity the equal of that in Czarist days. Evidently there is something wrong with that theory. The trouble is that the education which is spreading is one-sided, it is of the mind alone; the human heart remains untouched, and that type of education will not, cannot bring, the Messiah of universal peace.

THE ancient Rabbis ask a peculiar question: "Where in the Pentateuch can you find mention of Haman?" Haman, of course, lived centuries after the era of Moses, and yet they ask where in these books is Haman mentioned. And their answer is even more striking, resembling the play of a puzzle: *Hamin Ho-Etz*, "Was it from the tree that I bade you not to eat that you ate?" An innocent play upon the similarity in sound and spelling between the words Haman and Hamin. And yet, deep in these words lies a fine philosophy of truth. Hamans of hatred and bigotry may result even from the fruits of the tree of knowledge, if that knowledge is of a certain type, a knowledge that feeds the mind with facts but which keeps the human heart untouched, a

knowledge which ignores human values and human ideals, a knowledge which emanates from Kultur and not from Torah.

BUT even worse than this is the sad disillusionment which the tragedy in Germany has produced in our whole concept of assimilation. Again we were told by our intellectual friends during the Czarist pogroms: do you want to do away with anti-Jewish persecutions,—then assimilate! Do away with your Jewish and Hebrew language. Make Russian your common speech. Dress like the Russian, think like the Russian, act like the Russian! Be Russian in every way, and then persecutions will cease.

How this theory was applied by German Jewry! Germany is the birthplace of Reform Judaism, sponsored at its outset by the desire to throw off the yoke of Jewish particularism. The German Jews assimilated as in no other land. They remained differentiated only in a

(Continued on Page 17)

POETIC COLLOQUY ON DANTE'S JEWISH FRIEND

IMMANUEL di Roma, a Hebrew-Italian poet who lived in the thirteenth century, was a friend of Dante and of a number of minor poets of the time. Among them was Bosone da Gobbio. After the deaths of both Dante and Immanuel, a friend of Bosone, a lawyer-poet named Cino da Pistoia, sent him the following verse:

*Cino to Bosone After the Death of Dante and
the Jew Manoel*

*Bosone, your friend Manoello is dead,
Still keeping fast to his false, idle creed;
Methinks to the regions of hell he is sped,
Where no unbeliever from anguish is freed.
Yet not 'mongst the vulgar his soul doth abide,
But Dante and he still remains side by side.*

To this Bosone replied:

*Manoel, whom thou hast thus consigned
Unto the dark domains of endless night,
Has not within those regions been confined,
Where Lucifer holds sway with awful might.
Lucifer, who once 'gainst Heaven's lord,
In lust for empire drew rebellion's sword.
And though he in that loathly prison pine,
Where thou hast brought him though he willed
it not;
What fool will trust this idle tale of thine,
That he and Dante should be thus forgot;
Well, let them for a time endure their fate,
God's mercy will be theirs soon or late.*

Manoel was commonly known as Immanuel ben Shelomoh, and his fame is based chiefly on his Hebrew work, *Machberoth*.

THE ORIGIN OF MODERN POLITICAL ANTI-SEMITISM IN GERMANY

By ISRAEL COHEN

ANTI-SEMITISM began to manifest itself against the Jews in Germany soon after the victorious campaign against France in the Franco-German War, although they bore their full share in the efforts of the Fatherland. The movement against Jews arose from a variety of motives, and the multiplicity of its motives largely contributed to its strength and bitterness.

In the first place the State was engaged in a stubborn fight against the Catholic Church, which sought to increase its authority; and as the leaders of the latter body were unable to make any headway in the struggle, they represented the *Kulturkampf* as a war of Jewry against Christendom, as an onslaught on the part of the "alien" Jewish element against Germanism.

Many newspapers, especially *Germania* and the *Kölnische Volkszeitung*, indulged in the most unbridled abuse of the Jews. The former demanded that all the offences of the individual Jews should be carefully recorded so that they might be attributed to the whole of Jewry, and also that the Jews should be boycotted.

The religious attack was soon reinforced by assaults from the commercial, political and even scientific domains. The material prosperity that followed the conclusion of the Franco-German war led to the formation of hosts of companies, and to a great deal of reckless speculation. Despite repeated warnings, especially exposures in the Reichstag by the leading Jewish politicians, Lasker and Bamberger, the riot of commercial gambling continued until, in 1873, the great bubble burst. Hundreds of companies were ruined and hundreds of investors despoiled, either of a big part or of the whole of their fortune.

AT once the entire blame was fastened upon the Jews, who were denounced as exploiters, usurers and swindlers. That Jews were largely represented among stock exchange speculators was true, but it was also inevitable, since for more than a thousand years the state had confined the economic activities of the Jew to commerce. But even so they represented only a minority of the promoters involved in the scandal.

Popular feeling was inflamed by the publication of a sensational pamphlet, *Der Sieg des Judenthums über das Germanenthum*, by a hitherto unknown scribe, Wilhelm Marr, who demanded that the state should be a national unit comprising only individuals of the same racial origin. Marr argued that the heterogeneous elements should either be absorbed or eliminated. Such was the pseudo-scientific principle of the new anti-Semitism. Shortly afterward there appeared another sensational pamphlet, by Otto Glogau, violently attacking the Jews for their participation in the commercial scandals.

The political impetus to anti-Semitism was supplied by Bismarck. Since 1877 the relations between Bismarck and the National Liberals had gradually become strained, after the leaders of this party, Lasker and Bamberger, had helped the Iron Chancellor to bring about the consolidation of the Empire. Bismarck now wanted the support of these leaders in his proposals for new taxes. Lasker and Bamberger replied by demanding the introduction of a constitutional and economic regime, like that in England, and as Bismarck refused they led a powerful secession of National Liberals into opposition.

Bismarck was then compelled to seek a new majority among the Catholic and Conservative parties, and in order to wreak his revenge upon the "Judaized Liberals" he decided to make use of the convenient weapon supplied by anti-Semitism.

From 1878 anti-Semitism became a distinct political program. It was the first time in the history of a modern State that candidates sought election to Parliament on the ground of their enmity towards the Jews. The elections of that year resulted in an increase of Conservative members, and an attempt was made to win over the masses of the people to the Conservative program by the foundation of the Christian Socialist Party.

The founder of the new party was the Court Preacher, Adolf Stocker, who combined eloquence and energy with social influence. Under his maleficent direction there began a campaign of abuse and hostility against the Jews which made their so-called civil rights a mere mockery.

STOCKER created his Christian Socialism with a view to bringing the masses under the influence of the Church, and using them for his nefarious policy. Stocker received support from others and violent onslaughts were made in the Prussian Diet against Jews. A petition was even addressed to Bismarck praying for the exclusion of the Jews from the national schools and universities, and also from all public offices.

Stocker found a powerful champion of his reactionary doctrines in the historian Treitschke, who, through his lectures at the Berlin University, was able to poison the minds of the academic youth against the Jewish people. In his pamphlet *Ein Wort über unsere Juden*, Treitschke spoke of the German Jews as "Polish youths engaged in the sale of trousers," and wrote: "In the circles of educated Germans, who would protest indignantly against the charge of religious or national intolerance, one single cry is heard, 'The Jews are our misfortune.'" The statements of Treitschke were actually referred to by Von Puttkamer, who was appointed Minister of Public Worship by Bismarck, as proof of the necessity of preserving the dominational character of public schools.

In this article by a noted Jewish leader we see that Hitlerism is not the post-war phenomenon it is thought to be but is a revival and development of ideas prevalent in Germany long before Hitler's time.

Jewish Women of Importance—

ELSA EINSTEIN

THE WIFE OF A GENIUS

By JOSEPH WOLFE

MRS. Albert Einstein has the reputation of being the protector of her famous husband. Newspapermen know that she shields the physicist in his interviews and guards him zealously from distasteful contacts; his friends know that whatever Einstein may be asked to do it is Mrs. Einstein who, in some way or another, will have a say in the matter, not to influence her husband, but to guard his health and conserve his time.

She performs this role of guardian with fine tact. Once a noted journalist was interviewing Einstein. The physicist was interested in his queries and the discussion that followed and did not notice that it was midnight. Mrs. Einstein, with a becoming ease of manner, observed that the "professor had work to do in the morning." But, she added, there was no reason why the herr should go. Would he not stay and talk with her?

The herr journalist did so, and felt more flattered than rebuffed, particularly as he caught several glimpses of Einstein in his bathrobe, meandering about the hall preparatory to retiring. It was as though he were one of the family of the great man.

"I am almost everything to my husband that it is possible to be," said Mrs. Einstein on one occasion, and an element in her partnership with the scientist is her perfect understanding of him and his needs. She knows for example that though he will seem furious when called to join company in the house, and state vehemently that he will run away from the city and from all who are bothering him, he really is very fond of visitors who are congenial, and cannot do without them.

"A woman must never forget," she commented sagely, "that some of the things a man thinks about himself are not true. My husband thinks he must have solitude for the sake of his work. But I know that he needs company. In summer, when we have been three days in the country, you should see how his face lights up when I tell him that a visitor is coming."

ALTHOUGH Einstein is contemplating renunciation of his German citizenship he will hardly be able to renounce his German appetite. Mrs. Einstein appreciates his fondness for food and sees to it that he has the dishes he likes—stuffed fish, among others. But when Einstein works he is oblivious of time and so his wife is on guard to see that at two o'clock he is in the dining room. In their Berlin home Einstein's study was in the attic. Messages were relayed to him by telephone. At a little before two the phone bell rang. Einstein answered and said pleasantly, "*Ja, ich komme!*" But he would not come, and Mrs. Einstein would tramp upstairs to propel him personally to his lunch. Still, the pad on his knee,

covered with mathematical heiroglyphics, would hold him in slavish subjection, and Mrs. Einstein would begin to catalog the good things waiting for him downstairs, finally saying: "If this was your last chance to eat a good dinner, would you come at once?" Einstein would then wake up, rise from his old chair, and gaily trot downstairs, his anticipation increasing as he drew nearer the dining room with its enchanting odors.

Mrs. Einstein understands that while her husband likes order in thinking he dislikes order in his life, and his careless habits, and frequently unusual conceptions of small things, do not fret her. For example he will not use shaving soap for shaving, considering the use of two kinds of soap for one's needs grasping and a mark of selfishness. He therefore shaves with ordinary soap. This is indicative of other things.

Despite his genuine love of companionship there are times when he feels happier alone, and during such periods Mrs. Einstein disappears from his life.

Numerous pieces of mail come to his home every day. Many would irritate him—as for example, requests for autographs, with an enclosure of fifty cents, Hollywood style—and Mrs. Einstein intercepts them and her husband sees only those which are agreeable, unless they are of importance.

In all ways Mrs. Einstein seeks to surround her celebrity with a soft nest of understanding and love, so that he may be continually refreshed to permit his vast mentality its play among the heavenly elements.

MRS. Einstein is the physicist's second wife. He was first married, at the age of 22, to a Serbian girl, Mileva Maric. She was a fellow-student in Bern, Switzerland, where he was a clerk in the Patents Office. They had two boys. Some years later Einstein secured a divorce.

At this time he was drawn powerfully to a lady named Elsa Einstein, his cousin. They had grown up together and in their youth had been ardent friends. Their mutual love of music brought them more closely together, and often they would go to the opera, only she would sit in an orchestra seat and he in the topmost gallery. From that perch he would attempt to locate his pretty little cousin, away down below.

Somehow they had gone separate ways. Elsa had married and become the mother of two daughters. Then her husband died, and with Einstein's divorce the childhood friends were reunited in a greater bond than friendship. It is the steadfast opinion of all the intimates of the couple that a great deal of Albert Einstein's progress to his present great height has been facilitated in no small measure by the love, the cultured companionship, and understanding which Elsa Einstein gives to him.

THE MONTH IN JEWISH NEWS

Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a comprehensive digest of Jewish news each month.

AN American tragedy proved a boon for Germany. When the airship "Akron" fell into the sea on April 4 and 71 of its crew were drowned, the news of the disaster monopolized the front pages of the newspapers and created a break in the tense public interest that had been aroused by the constant stream of dispatches from Germany revealing the Hitlerist persecution of the Jews. The German government could not have wished for a better "break" to deflect public opinion.

The accession of Adolf Hitler and the Nazis to power in Germany brought about the most vicious attacks on Jews the race has known since the Russian pogroms. It was thought that the Nazis had used anti-Semitism for electioneering purposes only, and that they would in any event be sobered into rational behavior by the responsibility of government. Instead the excesses perpetrated by them horrified the world and brought about a feeling against Germany which international political commentators agree will not be allayed for years. The slayings, beatings, ousting from professional positions and general degradations of the Jews in Germany inevitably revived

war-time memories of "Hun atrocities", and with a cunning and ingenuity often found in minds reduced to barbaric fanaticism and frenzy, Dr. Paul Joseph Goebbels, the Minister of "Popular Enlightenment and Propaganda", seized

upon this very fact to confuse foreign public opinion and arouse his own people to greater fury. He charged that the Jews were "again" spreading the "atrocities" lies from which the Germans suffered during the war, and to punish them therefor the Nazi party declared a boycott against all Jews in Germany, the terms of which were so brutal that their very inscription on paper seemed unbelievable. For the first time since the middle ages the yellow smudge on a black background was invoked to label all Jewish business houses, and some of the amazing instructions for the boycott called for the payment by Jewish business men of two months pay to their gentile employees on the day the boycott started, the discharging of all Jewish employees of Jewish businesses and their replacement by gentiles, and the forbidding of Jewish business men to withdraw their money from the banks.

One of the prime purposes of the announcement of the boycott was to stop the great Jewish protest meeting in Madison Square Garden scheduled for March 27, and the hundreds of protest meetings in other cities on about the same date.

Great pressure was brought to bear on the American Jewish Congress, which called this meeting, and on the distinguished Jewish and non-Jewish men who had con-

sented to speak in protest, to cancel it. The Jews in Germany were even forced to send a declaration to the Jews of America that the persecution reports were almost wholly without foundation—a declaration that was pitifully obvious as inspired by terror.

The meeting was held and brought out a tremendous outpouring of Jews. So great was the crowd that many streets in the vicinity of Madison Square Garden were cut off from traffic and the theatres raised their curtains half an hour late.

Bishop Manning, Senator Robert F. Wagner (himself a German), Alfred E. Smith, Mayor John P. O'Brien and John Haynes Holmes were among the gentiles who addressed the immense gathering. The meeting was not so emotional as had been expected, and was, on the whole, rather tame except when Smith spoke. He was the only one who touched the fundamentals of the German situation. Most of the other speakers, Jews as well, dwelt largely on the acts of violence committed by the Nazis and appealed to the Germany of Goethe and Schiller to end the persecutions. The important point that the acts of violence were the result of the Nazi

creed, which had incited the German mobs, was only passingly stressed. Not one speaker recited the unbelievable restrictions on Jews which were among the tenets of the Nazi program, and with which the Germans were, and are being, whipped into

SMITH'S WARNING

"The Jews were the great intelligence of the Kingdom of Spain, and when they were driven from there, Spain went into a rapid decay, until today she means nothing among the family of nations."

"The new administration in Germany is seeking a place in the great family of nations, and like coming into a court of equity, it must come in with clean hands. And it cannot expect fair treatment from the nations of the earth if it in turn refuse that fair treatment to its own people."

—from Alfred E. Smith's speech at the Madison Square Garden protest meeting.

a frenzy of racial animosity by the Nazi machine. Smith, in one part of his speech, likened the Nazis to the American Ku Klux Klan and brought cheers with his remark: "It doesn't make any difference to me whether it's a brown shirt or a night shirt!"

The boycott, though limited by foreign public opinion to one day, Saturday, April 1, gave the world the reason-defying spectacle of a nation punishing a minority for protesting against acts which it claimed were untrue, but which it now openly committed.

Although the Nazis threatened that the boycott would be continued four days later if foreign countries did not cease their "anti-German propaganda" it was not resumed, the leaders finding an excuse by stating the one-day boycott had accomplished the result of bringing the world to its senses where Germany was concerned. It was reported however, that responsible German opinion had forced the Nazi organization to abandon the boycott, that Foreign Minister Baron Von Neurath had resigned in protest against it, and that Von Hindenburg had threatened Hitler with putting the country under martial law—the only weapon of control over the government left the President—unless Hitler cancelled the boycott entirely. When he was lead to understand that the

(Continued on Following Page)

THE MONTH IN JEWISH NEWS

(Continued from preceding Page)

Nazis could not retract at that late date and save their faces, and that the Nazi masses had been too thoroughly aroused to be held in check, he insisted that the boycott be cut down for the Saturday half-holiday period only.

Perhaps the best summary of the Jewish persecutions in Germany was furnished the New York "Evening Post" by its chief Berlin correspondent, H. R. Knickerbocker, and published on April 5. He wrote:

"An indeterminate number of Jews have been killed.

"Hundreds of Jews have been beaten and tortured.

"Thousands of Jews have fled.

"Thousands of Jews have been, or will be, deprived of their livelihood.

"All of Germany's 600,000 Jews are in terror.

"From the masters of Germany's banks and the wealthiest men down to the poorest peddler all the Jews in Germany today are unsure of their safety."

Knickerbocker backs up these statements by documented facts. He concludes his list of atrocities with this incident:

"March 15, about ten o'clock in the evening, uniformed men took four Jewish guests from the Cafe Englander in the Schoenhauserallee to a storm troops barracks in the Schillingsstrasse, where 400 marks of theirs were confiscated. Their protocol (sworn statement), reads: 'They were beaten by the uniformed men with black-jacks until they were unconscious, and when they revived they were forced to lick the blood from one another and from the table.'"

THE Nazis show a complete disregard for genius, if it belongs to Jews, or to those who defend Jews. Arturo Toscanini headed a protest sent to Hitler against the discrimination shown Jewish artists in Germany. Nine other famous conductors signed the document, including Gabilowitsch and Walter Damrosch. Its receipt was acknowledged by the banning of all works of these men from the German radios (who use phonograph records for broadcasting). A few days previous to this incident Dorothea Wieck, the star of "Maedchen in Uniform", the movie which was so successful here, arrived in New York on her way to Hollywood to fulfill a motion picture contract. In her talk with newspapermen she ecstatically praised Max Reinhardt, who gave her her first chance. The sequel was the dismissal of Reinhardt from the directorship of the Deutsches Theatre, with which he held a contract. Reinhardt is generally acclaimed the greatest living theatrical director.

The ostensible reason for the anti-Semitism of Hitler and his party is that the German nation, to achieve its "old glory", must be uncontaminated in any way with other races. The Jews, they hold, have too strongly colored German life for German life to be its natural self. Consequently, all traces of Jewishness must be eradicated. The practical reason is that every job vacated by a Jew means a job for a Nazi, every Jew ousted from a profession theoretically leaves room for a Nazi, and every Jewish business firm closed means the possible confiscation of that business for Nazi benefit.

* * *

AMERICAN Jewry was shocked by the virulent remarks made by one of the prosecutors in the Scottsboro case. The conviction of the nine negroes rested originally on the evidence of the two girls, Victoria Price and Ruby Bates, who charged they were attacked. At the retrial only the Price woman was available to the prosecution, her companion having disappeared. At the end of the trial she made an unexpected and dramatic entry in court and confessed that her former story was false, and that neither she nor Victoria Price had been assaulted by the negroes. It was then brought out that she had been in New York, had gone to the Rev. Fosdick and unburdened herself of the whole story, saying her conscience was troubling her. Fosdick advised her to go to Decatur, Alabama, where the trial was being held, and tell her story to the court.

The defense is being conducted by Samuel S. Liebowitz and Joseph Brodsky, both of New York and both Jews. They are donating their services. In summing up, Wade Wright, Circuit Solicitor of Morgan County, spoke of Ruby Bates and her retraction, and of one Lester Carter, a young man who gave evidence favorable to the accused. He alluded to the seemingly new clothes both wore, and said:

"That man Carter is a new kind of man to me. Did you watch his hands? If he had been with Brodsky another two weeks he would have been down here with a pack on his back a-trying to sell you goods. Are you going to countenance that sort of thing? . . . Don't you know these witnesses are bought and paid for? . . . The question in this case is this: Is justice going to be bought and sold in Alabama with Jew money from New York?"

Leibowitz asked for a mistrial because of these words. His motion was denied but the judge told the jury to ignore this portion of Wright's summation.

Leibowitz made a bold reply when his turn came. "What is it but an appeal to prejudice, to sectionalism, to bigotry?" he said of the offensive remarks. "What he was saying is: Come on, boys, we can lick this Jew from New York. Stick it into him! We're among our own folk." It was a speech of a man taking an unfair advantage—a hangman's speech . . . As for Jew money from New York, let me say this: That when the hour of our country's need came there was no question of Jew or Gentile, of black or white—all together braved the smoke and flame of Flanders Field."

The Scottsboro affair is the South's Mooney case. It is enveloped in intense local feeling. The Jewish attorneys are said to have received numerous threats of tarring, whipping and even shooting.

* * *

ACCORDING to a survey made by Dr. Julius B. Maler, of Columbia University, under the auspices of the Union of American Hebrew Congregations, there were 2,001,104 Jews in New York City in 1932. That is 27.7% of the population of the metropolis.

46% only are foreign born. The Jewish birth rate was found to be 16.5 per thousand and the infant mor-

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ZANGWILLIANA

By LEON ARNOLD

THE works of Israel Zangwill are a world populated by charming peculiar, tragic, odd, fascinating personalities. It is an experience to meet them. The devious Simeon Samuels, for example, is a wily gentleman in whose mental processes is found some of that satiric argumentation which runs through so many of Zangwill's writings.

Mr. Samuels came to the very orthodox Anglo-Jewish community of Sudminster and raised the wildest kind of a storm by keeping open his store on the Sabbath, while the other Jewish storekeepers were praying in the synagogue. Simeon himself attended the services. He could read the law with all the stately dignity of a patriarch, and he was on conversational terms with Talmudic extracts, but that in no way hindered him in the pursuit of business in the best way he found practical.

There followed a great deal of hushed scandal, but after several pointed sermons from the pulpit of the synagogue during the sinner's presence had failed to keep the shutters of the Samuels establishment closed, the Rev. Elkan Gabriel was chosen to pay the erring member a personal visit.

The Rev. Gabriel was very much averse to unpleasantness, but Samuels received him hospitably.

"It is most kind of you to call," he said, as he moved the parlor armchair towards his guest. "My wife will be sorry to have missed you."

"You knew I was coming?" the rabbi asked, a whit startled.

"I naturally expected a pastoral visit sooner or later."

"I'm afraid it is later," murmured Rev. Gabriel, subsiding into the chair.

"Better late than never," Simeon cried heartily, and produced a bottle from the sideboard. "Do you take it with hot water?"

"Thank you—not at all. I am only staying a moment."

"Ah," Simeon stroked his beard. "You are very busy?"

"Terribly busy."

"Even on Sunday?"

"Rather! It is my day for secretarial work, as there's no school."

"Poor Mr. Gabriel," Simeon looked at him sympathetically. "I, at least, have Sunday to myself. But you have to work Saturday and Sunday too. It's really too bad."

"Eh?" exclaimed the visitor blankly.

"Oh, of course, I know you *must* work on Sabbath."

"I work on Shabbos?" the rabbi flushed to the temples.

"Oh, I'm not blaming you. One must live. In an ideal world you'd preach and pray and sing and recite the Law for nothing, so that Heaven might perhaps over-

look your hard labor. But as things are you must take your wages."

Rev. Elkan had risen agitatedly. "I earn my wages for the rest of my work—the Sabbath I throw in," he said hotly.

"Oh, come, Mr. Gabriel; that quibble is not worthy of you. But far be it for me to judge a fellow man."

"Far be it indeed", the attempted turning of his sabre gave him additional vigor for the lunge. "You—you whose shop stands brazenly open every Saturday!"

"My dear Mr. Gabriel, I could not break the Fourth Commandment."

"What do you mean?"

"And yet you hold a rabbinic diploma! Does not the Fourth Commandment run: 'Six days shalt thou labor and do all thy work'. If I were to close on Saturday I should be only working five days a week, since in this heathen country Sunday closing is compulsory."

"But you don't keep the other half of the Commandment: 'And on the seventh is the Sabbath.'"

"Yes, I do—after the six days the seventh is my Sabbath. I only sinned once, if you will have it so, the first time I shifted the Sabbath to Sunday, since when my Sabbath has arrived regularly on Sundays."

"But you did sin once!"

"Granted. But as to get right again would now make a second sin it seems more pious to let things be. Not that I really admit the first sin, for, let me ask you, sir, which is nearer to the spirit of the Commandment—to work six days and keep a day of rest, merely changing the day once in one's whole lifetime, or to work five days and keep two days of rest? Now, my co-religionists in Sudminster seem to have put all the stress upon the resting half of the Commandment, forgetting the working half of it. I do my best to meet their views by attending their Sabbath service on a day most inconvenient to me. But no sacrifice is too great to achieve prayerful communion with one's own brethren."

"But if your views were to prevail there would be an end of Judaism!" Rev. Gabriel exclaimed.

"Then heaven forbid they should prevail," said Simeon Simon fervently. "It is your duty to put the opposition doctrine as strongly as possible from the pulpit."

* * *

AMONG all the Zangwillian creations Nehemiah Silverman is unique. He lived on the East side of London in one room, with a wife and a brood of children who multiplied regularly. Where his subsistence would come from he never worried to find out. The world was large. Riches there were in plenty. Would he not receive a share from someone, sometime? Nehemiah was a schnorrer, but an unconscious one. He schnorred through naïve instinct, putting his faith in results in trust of God. His business in life was to live and bless the Almighty.

(Continued on Page 22)

IN THE CENTER

CENTER FORUM CLOSES TWELFTH SEASON

Louis K. Anspacher, dramatist, actor and orator, closed the twelfth season of our weekly Forums last Monday evening, April 3rd, with a most interesting address on "Woman: Divinity, Chattel or Mate?" The committee decided upon an earlier closing than usual due to the intervening Passover Holiday.

A mere perusal of the names of the speakers during the past season and the subjects covered by them, gives one a fair idea of the educational value of such a platform for the discussion of problems of interest to the community. As heretofore, the committee, headed by Mr. Maz Herzfeld, tried to obtain as speakers men and women who have a real message and whose opinions are worthy of attention.

The season was opened on October 24th by that tribune of our people, Dr. Stephen S. Wise. The problems of the presidential campaign were discussed by representatives of the three major political parties, the address of the great philanthropist, Felix M. Warburg, being broadcast throughout the city. The other Forum gatherings were addressed by the famous novelist, Lion Feuchtwanger, Lord Marley of England, Oswald Garrison Villard, Prof. Will Durant, John Haynes Holmes, Rev. Dr. S. Parkes Cadman, Floyd Dell, Prof. Horace M. Kallen, Dr. Ira S. Wile, Prof. Henry Slonimsky, Dr. Emil Lengyel, Charles Solomon, Anita Block, Victor Calverton, John Langdon Davies, Alexander Fichandler and others.

The course lectures on Wednesday evenings were delivered by Prof. Scott Nearing, Marvin Lowenthal, Prof. Joseph Jastrow, Nima Adlerblum and Albert Mordell. These lecture courses dealt with economic problems, travel, psychology, philosophy and literature.

SISTERHOOD TO HOLD BRIDGE PARTY AND FASHION SHOW

Under the auspices of the Sisterhood of the Center, a Bridge Party and Fashion Show will be held in our building on Wednesday afternoon, May 3rd, at 2 o'clock. Tickets for admission will be \$1.00 each, and may be obtained at the office of the Center. Valuable prizes will be offered and refreshments will be served. There will be no raffles on that afternoon.

The committee hopes that all women of the Center will arrange to attend this function and bring their friends.

At the last meeting of the Sisterhood held on Thursday, March 30th, Miss Nellie Seed, prominent writer and educator, spoke on "Parent and Children Relationship".

AUTOMOBILE DRAWING—MAY 28th

The date for the drawing of a Chevrolet Automobile, 1933 model, has been set for Sunday afternoon, May 28th. Members of the Center who have received books are urged to please make every endeavor to dispose of these tickets before that date. Those who have not received tickets may obtain same by telephoning to our office or by communicating with the chairman of the committee, Mr. George Ringler.

JUNIOR LEAGUE

On March 1st, the Junior League conducted a very interesting discussion, led by Messrs. Milton Copeland and Jesse Fine, on "Does a Life of Crime Pay?" On the 18th, a Prosperity Dance was held at the Center at which about one hundred couples were present. Jerome Bennett, chairman of the Entertainment Committee, is in charge of arrangements for the Formal Promenade to be tendered at the Center on April 15th, to members and friends. Tickets are \$1.50 a couple and may be obtained from members of the League. A large attendance is expected as this event will be the outstanding social function of its kind this year. The dance will feature Eli Dantzig and his orchestra.

The Education Committee of the Junior League is arranging a series of interesting debates and talks by prominent laymen on subjects of current Jewish interest. In keeping with the policy of the group, every meeting has its educational and cultural attraction. On Friday evening, March 31st, fifty members attended the Late Lecture Services in a body.

The Junior League meets at the Center alternate Wednesday evenings at 8:30 o'clock. Membership is open to all accredited members of the Center between the ages of 17 and 19 for boys, and 16 to 18 for girls. The Membership Committee is anxious to meet prospective new members who are interested in assisting the group to carry out its social and cultural aims. A social hour and dancing follow each meeting. Milton Sarezky is president of the League.

GIRLS JUNIOR LEAGUE

The Girls Junior League ("Peps") has made considerable progress this Winter, both in enrolling new members and in enjoying new and diverse activities. Among the happenings of March were a Purim Masquerade (they even chose a Queen Esther); a very lively Bridge Party; a Kiddie Party and a Passover celebration. Plans are now being made for a play to be given jointly with the Junior Boys Club for Lag B'Omer, and a trip to the Jewish Theological Seminary. The members and Mrs. Abramson, their leader, feel that the Winter has been a very successful one.

Membership is open to girls of the ages of 13 to 15 whose parents are Center members. Meetings are held every Saturday night at 7:30 o'clock.

DOLLINI—FONTAINE SCHOOL TO OPEN APRIL 19th

Under the auspices of the Social Committee, a school for dramatics and dancing for children will open on Wednesday afternoon, April 19th, at 3:30 o'clock. The school will be under the supervision of Mr. George Dollini as Dramatic Instructor, and Miss Vivian Fontaine, as Ballet Mistress.

Dollini and Fontaine have recently returned from Hollywood, California, where they trained hundreds of students who are now appearing on the stage and in talking pictures.

Parents who are interested in having their children enrolled in this school are requested to please communicate with our office.

PERSONALS

By J. G.

If anybody doubts that there is a real estate boom on the way, let him listen in on the various conversations carried on in the Center building.

* * *

We should have expected something different from the usual affairs when Moses Ginsberg took the chairmanship of the Isidor Fine Dinner Committee. He carried out his plans for a "court trial" program with excellent results.

* * *

Samuel Rottenberg acted his part as the "Judge" with dignity and poise. We are wondering whether sitting in judgment over butchers, rabbis and other members of the Kosher profession, was responsible for his judicial behavior.

* * *

Most of us pitied the guest of honor when Jack Holtzmann and Sam Telsey poured forth their strong indictment of the Fine administration. He was rescued, however, by Hon. Irwin Steingut, Bernard Semel, and last, but not least, the attorney for the defense, Rabbi Levinthal.

* * *

"All's well that ends well". Joseph M. Schwartz, foreman of the "jury", found the defendant "not guilty", and rewarded him with a gift of silver, gold being in disfavor now-a-days.

* * *

Maybe this gentleman has heard Harry Hirschfield, but anyway . . . A member of our Governing Board, who

had not been attending meetings for over a year, finally appeared at a recent meeting. His brother directors greeted him warmly and asked him: "How are things with you? He replied: "Better, better". "Better?" queried one of the members. "Yes", "better don't ask" . . .

* * *

Believe it or not, only a few years B. C. (Before the Crash), presumably sane people advocated quite seriously the adoption of a membership rate in the Center of one thousand dollars per year per family. No kidding!

* * *

Newspapers reporting the speeches at the "Health Week" persistently mentioned the chairman of the Physical Training Department as "Dr." Kaminsky. Why change to medicine, Dave, when law is bad enough?

* * *

Overheard in our own "Kibbetzarnie"—the Center office. "A" and "B" were discussing the German situation. "A" maintained that the Jews of Germany are strongly opposed to the American Jews meddling in their affairs. "B" refuted this assertion and, to make his point, recited the now famous Abe Kabibble letter written by an interned Austrian soldier: "I have been captured by the Russians and believe me I never met finer people than the Czar's army. We are treated fine, swell food, nothing but kindness". Then followed a postscript: "P. S. Meyer was shot for complaining."

ISIDOR FINE HONORED BY MEMBERS

THREE hundred and fifty members and friends of Mr. Isidor Fine gathered on Sunday evening, March 26th, to pay tribute to him for the splendid services he rendered during the last four years as President of the Brooklyn Jewish Center.

The atmosphere prevailing at the dinner was a most social one, reminiscent of the brilliant gatherings held during the early days of the Center. It was a real reunion of the older and newer elements in the Center, of the pioneers, and those who joined our ranks in the past few years.

Mr. Frank Levey, chairman of the Social Committee, introduced the entertainment, consisting of short numbers by Judah Bleich and Reuben Vendorf, of the Yiddish Theatre, and the inimitable Victor Chenkin.

The guests were stunned when Mr. Moses Ginsberg, chairman of the Committee, hinted that certain charges were brought against the guest of honor, which must be disposed of at once. He called upon Mr. Samuel Rottenberg, Honorary President of the Center, to act as the "judge", and in this capacity conduct the "trial" in a most impartial way. Mr. Jacob L. Holtzmann presented a list of eight charges, all tending to reflect on the character of the honored guest and his conduct during

his administration. The prosecuting attorney, Mr. Samuel A. Telsey, elaborated on these charges, demanding a verdict of "guilty".

Mr. Rottenberg then introduced Hon. Irwin Steingut and Mr. Bernard Semel as character witnesses, following which Rabbi Levinthal, although no longer practicing law, appeared as the attorney for the defense. He defended the actions of Mr. Fine, praising his achievements and excused all his actions as being done in a sincere desire to be of help to the Center.

The newly elected President of the Center, Mr. Joseph M. Schwartz, as the foreman of the "jury", rendered a verdict of "not guilty" and presented Mr. and Mrs. Isidor Fine with a gift of a beautiful silver service from the guests as a token of their esteem, friendship and appreciation. In his usual modest manner, Mr. Fine thanked the gathering for the honor, pledging to continue doing all in his power to promote the interests of the Center.

The general opinion was expressed that it was a most interesting and unusual dinner, and unlike many other dinners, was without boredom or that excessive praise which taxes the patience of the recipient of the honors and those in attendance.

JUNIOR BOYS CLUB

The Junior Boys Club celebrated Purim together with the Junior Girls Club on March 12th when a Masquerade was held for members and friends. Prizes were awarded to those boys and girls who appeared in the most original costumes. Refreshments were served in the spirit of the holiday. The boys, as a group, with their leader, Mr. Harry Bluestone, visited a large Matzoh Bakery in Jersey City to see at first hand how Matzohs are made. In anticipation of their visit, the boys held a very lively discussion on "Why Matzohs?" All members participated in the discussion.

At every meeting Jewish current events are presented by the members. The various committees are preparing some interesting programs for the remainder of the season. A play will be presented by the club on Lag B' Omer. The group will visit places of interest in the city, including the Art Exhibit now on display at the Jewish Theological Seminary.

The boys are conducting a membership campaign. They are appealing to every boy, 13 to 15 years old, whose parents are members of the Center, to join their ranks and participate in their very interesting programs. The group meets at the Center every Saturday evening at 8:30 o'clock. Felix Feldman is president of the club. At a recent meeting he called upon every member to exert his efforts to obtain at least one new member.



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YOUNG FOLKS LEAGUE

The Young Folks League has had an active and promising month. The annual Formal Supper Dance was held March 11th. A large group of young folks danced to the music of Eli Dantzig and his orchestra. An excellent midnight supper was served in the Dining Room. This event promises much for future Young Folks League entertainments.

At a special meeting of the League held Thursday, March 16th, the League was fortunate in having as its speaker, Leon Thompson, Esq., vice-president of the Pennsylvania Railroad in charge of aviation, and a noted explorer as well. He talked on the various phases of aviation and exploration. The League had the privilege on Thursday, March 9th, of hearing a charming and delightful talk by Mr. Irving Davidson on "Aspects of Jewish Humor".

On Sunday, April 9th, the League held an informal Bridge and Dance for the benefit of the United Palestine Campaign.

The League has an active dramatic group under the leadership of Mr. Milton Balsam. A debating group is being formed under the leadership of Mr. Jesse Fine. Mr. Irving Rothman is editing the "Young Folks League Review", which is intended to be the League's own paper.

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CENTER PLAYERS TO PRODUCE TWO PLAYS ON MAY 13th

The Center Players, the official Little Theatre Group of the Center, are at present engaged in rehearsing two very fine plays under the direction of Mr. Milton D. Balsam.

"Eyes", by Maxine Block, won the National Little Theatre Tournament in 1930. It is a powerful story of Jewish life on the East side of New York.

"Wurzel-Flummery", from the pen of A. A. Milne, is a comedy that tells of a legacy with an outstanding provision attached to it.

Both plays promise to be up to the high standard of former productions of the Center Players, and will be presented on Saturday evening, May 13th, at the Center. Weather permitting, dancing will be held on the roof of the Center, following the plays.

PERSONALS

Mr. Edward J. Blumberg, son of Mr. and Mrs. Julius Blumberg, has been admitted to practice law at the New York Bar and has opened an office at 16 Court Street, Brooklyn.

SERVICES FOR CONCLUDING DAYS OF PASSOVER

Services for the concluding days of Passover will be held in our Synagogue on Sunday and Monday evenings, April 16th and 17th, at 6:30 o'clock, and on Monday and Tuesday mornings, April 17th and 18th, at 8:30 o'clock. Rev. Samuel Kantor will officiate on both days.

On Monday morning the sermon will be preached by our Rabbi, Dr. Levinthal.

Memorial Services for the Dead, or Yizkor, will be said at the services on Tuesday morning, at 10:30 o'clock. At our services on Tuesday morning, we shall be honored in having as our guest speaker, the Hon. Nathan Straus, Jr., the chairman of the American Palestine Campaign for the greater city. Mr. Straus is one of the leading figures in American Jewry. He has devoted himself with the greatest enthusiasm to the cause of the rebuilding of Palestine, and his message on that holy day will be of special interest to all. We trust that our members and their friends will attend in large numbers.

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THE LESSONS IN THE PLIGHT OF GERMAN JEWRY

(Continued from Page 6)

vague faith. They were to be *Deutsche Bürger des Jüdischen Glaubens*. They discarded the Hebrew language even from their prayer book. They talked and acted and lived in every way like the German. Aye, they were more German than the Germans themselves. Yet see the result of all this effort to wash away their Jewish national identity. Even those who became baptized were not immune from Nazi persecution. Witness the case of the Judge, who, though baptized and a member of the Nazi party, and one who helped to heap slander upon his former co-religionists, was nevertheless boycotted and prevented from sitting as a judge in the Courts of Berlin. The whole theory of assimilation has proven here its futility as a cure-all for anti-Semitism.

There is only one way, the only way to fight the battle against our enemies, the way that was adopted by our ancestors in Egypt and all through the ages: Loyalty to our own Banner, the banner of our Torah, our God and our People. With Moses, we too may say to our brothers throughout the world: *V'atem Lo Sezu Ish Mi Pe-Sach Bc-so Ad Boker!* "And none of you shall go out of the door of his house until the morning!" Until the dawn of that morning, when the sun of true civilization shall shine for all mankind, let no Israelite leave his own home, his own people, his own faith, his own God!

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DID A JEWISH-OWNED AMERICAN PRESS PUBLICIZE THE NAZI PERSECUTIONS?

(Continued from Page 5)

terson, another well-documented case of Jewish descent.

Nor, if we go outside of New York, will one find much evidence in support of an allegation that the American press is owned by Jews. It is only necessary to point out such important newspapers as the "Philadelphia Public Ledger", the "Boston Post", the "Detroit Free Press", the "Kansas City Star", all of whom are not owned by Jews, to indicate the character of the newspaper ownership in this country.

All of the above is not said with any degree of satisfaction; for it is not at all flattering to the Jew to prove that for some reason he is not adept at organizing and conducting a large American newspaper. There have been a number of brilliant American-Jewish journalists, but so far, the fourth estate in America has brought out only one notable editor-publisher, Joseph Pulitzer—and he was Jewish by birth only—and one notable publisher, Adolph Ochs.

It might incidentally be pointed out that the legend that Wall Street is controlled by Jews is similarly fictional. With the exception of the partners of Kuhn, Loeb and Company—Otto H. Kahn and the Warburgs—Wall Street, both the banking interests and the stock exchange faction, is controlled completely by gentiles.

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An Interesting Communication

The letter printed below, from a member of our Center, speaks for itself:

Gentlemen:

I am certain that my recent experience will be of interest to the members of our Center and to any other readers of the Review.

On Friday, February 3rd, I suffered the loss of my dearly beloved mother who departed this life after a brief illness. I felt that I could best live up to what might have been her wish by providing a burial plot for her on the same cemetery where her partner in life, my late father, was buried about twenty-two years ago. My friends communicated with the owners of the cemetery, a "Chevra", of which my father had been a member for many years. They promised to provide a burial place and asked for a certified check or cash for \$300.00, the cost of one single grave. Exorbitant though it seemed, I was prepared to pay the penalty of neglect in providing for a burial plot in advance of its actual need. The grave was a long distance away from that of my father, but I was content in the knowledge that in so doing, I was fulfilling a sacred duty.

To my amazement I received a telephone call on Saturday afternoon informing me that the officers of the "Chevra" had changed their minds and that the price would be \$500.00 instead of the agreed \$300.00. I decided that I would not let them take advantage of me in my plight, and that such dishonorable action on their part, in an emergency, would be contrary to my mother's spirit of fair play that guided her throughout her life.

I then purchased a family plot from our own Center where, for the amount of \$500, which I would have been obliged to pay the "Chevra" for a single grave, I received a plot of ground in a private family section, consisting of at least six graves.

It is surprising how little people realize the value of making provision for a lasting burial place while their minds are not filled with grief and they are, therefore, in a much better position to make the proper choice. I had often received literature from the Center advising me to purchase cemetery plots, but I never had realized how important it was to make such provision for oneself and for those who are near and dear.

Very sincerely yours,

MARK J. GOELL

IN MEMORIAM

Alfred M. Norek

of 41 Eastern Parkway, a member of our Governing Board, on Sunday afternoon, April 9, 1933. The funeral took place on Monday, April 10th.

Rose Chizner

wife of Mr. Meyer Chizner, of 1347 Eastern Parkway, a member of our Governing Board, on Monday morning, April 10, 1933.

In behalf of the membership of the Center, we want to extend to the families of the deceased our sincerest condolence in this hour of their grief.

THE MONTH IN JEWISH NEWS

(Continued from Page 10)

ality 42 per thousand births. The death rate was 8.5 per thousand. In each case the figures were lower than for the general population of New York. The Jewish birth rate was about one less than the general birth rate. A disease which caused a slightly higher percentages of Jewish fatalities was diabetes.

Less than one fourth of the Jewish population was found living in Jewish neighborhoods.

The Jews of Holland recently conducted a campaign in behalf of Sabbath observation. The event received a great deal of attention. The campaign was directed by the "Sjemiras Sjabbos."

A recent census in India gave the number of the Jew-

ish population there as 20,000. The total population of the country is nearly 400,000,000.

There are 8,923 Jewish students in the universities of Poland. The total enrollment is 48,000.

The Jewish Agency submitted to the Palestine government its reply to the report of Mr. Lewis French, which recommended restrictions on the Jewish development of Palestine, particularly in the acquisition of land for settlement. The reply points out how Jewish colonization has benefitted the Arabs whose land was bought. The money thus received from the buyers, the memorandum states, went into equipment that greatly improved the Arab holdings.

The number of students enrolled in the Hebrew University in Palestine during 1931-1932 was 187. 145 were men. Half the students received their school education in Palestine.

Vladimir Jabotinsky, President of the World Union of Zionist Revisionists, announced that he had suspended the Executive of that organization and assumed personal control. His action followed an acute disagreement with the Executive.

A kosher bill was passed in the Connecticut State Senate, sponsored by Senator Jacob Caplan, of New Haven. The measure requires all stores and restaurants selling kosher food to display signs stating whether the food handled is kosher or non-kosher.

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PROPOSED MEMBERS

*The following have applied for membership in the
Brooklyn Jewish Center*

Dintenfass, Edward

Unmarried

Fashion Importers

Residence—1072 Park Place

Business—303 Fifth Avenue, N. Y.

Proposed by A. A. Weisbord

Eisenberg, David

Married

Builder

Residence—407 Crown Street

Business—407 Crown Street

Proposed by Moses Ginsberg and David Rosenberg

Eisenberg, Joseph

Married

Coat and Apron Supply

Residence—240 Crown Street

Business—199 Bogart Street

Proposed by Harry Alpert

Feldman, Samuel

Married

Lumber

Residence—1643 President Street

Business—554 Flushing Avenue

Proposed by Abe Feldman

Frederick Hollander

MONUMENTS

MAUSOLEUMS

QUALITY — VALUE

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Brooklyn, N. Y.

Phone APplegate 7-2332

Karpf, Irving W.

Married

Insurance

Residence—368 Eastern Parkway

Business—500 Fifth Avenue, N. Y.

Proposed by Louis J. Gribetz

Mook, Morris

Unmarried

Attorney-at-Law

Residence—2040 East 5th Street

Business—111 Fifth Avenue, N. Y.

Proposed by William Ball and Maurice Bernhardt

Pines, Dr. Hyman

Widower

Dentist

Residence—565 Eastern Parkway

Business—565 Eastern Parkway

Proposed by Harvey Fischer

Schwartz, Joseph J.

Unmarried

Fuel Oil

Residence—769 St. Marks Avenue

Business—40 Spruce Avenue

Proposed by Hyman Aaron and Joseph Jacobs

Seiderman, Howard

Unmarried

Residence—750 Eastern Parkway

Proposed by Hyman Aaron

Weisman, William

Married

Lawyer

Residence—657 Crown Street

Business—270 Broadway, N. Y.

Proposed by Emanuel Greenberg

Wicksel, Benjamin H.

Married

Lawyer

Residence—704 Montgomery Street

Business—295 Madison Avenue, N. Y.

Proposed by Hon. Emanuel Greenberg and

Martin M. Goldman

The following have applied for reinstatement:

Aronson, Harry E.

Married

Fish Dealer

Residence—945 East 10th Street

Business—24 Peck Slip, N. Y.

Proposed by Mark J. Goell

Mook, Leonard

Unmarried

Lawyer

Residence—2040 East 5th Street

Business—51 Chambers Street, N. Y.

Proposed by William Ball and Maurice Bernhardt

EMANUEL GREENBERG,

Chairman, Membership Committee

WOMEN'S LEAGUE OF UNITED SYNAGOGUE TO MEET MAY 4th

A meeting for the purpose of organizing a Brooklyn Branch of the Women's League of the United Synagogue of America will be held at the Center on Thursday afternoon, May 4th, at 2:00 o'clock. All women members of the Center are cordially invited to attend. No solicitation of funds will be made.

THE SABBATH

Sabbath Candles are to be lit at 6:10 o'clock.

Friday Evening Services will be held at 6:10 o'clock.

Sabbath Morning Services at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services at 9:30 A. M. The following will participate: Schachrith, Solomon Sorscher; Reader of the Torah, Irwin Rubin; Mussaf, Nathaniel Kramer; Maftir, M. Roth. Mr. Lewis J. Rachmil will speak.

Class in Ein Yaakob at 5:00 P. M. Mr. Benjamin Hirsh, leader.

Mincha Services at 6:00 P. M.

DAILY SERVICES

Morning Services at 7:00 and 7:45.

Mincha at 6:16 P. M.

Heartiest congratulations and best wishes are extended to *Mr. and Mrs. Louis J. Roth* upon the Bar Mitzvah of their son, *Melvin*, which will take place at the Center on Saturday, April 22, 1933.

The Women's Division of the Eastern Parkway section of the United Palestine Appeal is arranging a Bridge Party for Sunday evening, May 7th, at the Center. The proceeds will go towards the funds now being raised for Palestine. Hon. Ruth Wartens is chairman of the Women's Division of this district and Mrs. Laura J. Liebow is vice-chairman. The chairman of the Bridge Party is Mrs. William I. Siegel. She is assisted by Mrs. Harry Kroll as vice-chairman.

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PERSONALS

Mr. Edward Holtzmann Berkman, grandson of Mr. and Mrs. Henry Holtzmann, received his Phi Beta Kappa key at Cornell University.

Dr. Henry Schwartz, son of Mr. and Mrs. Nathan T. Schwartz, who is now interning at John Hopkins Hospital, in Baltimore, Maryland, received a Fellowship from the National Research Council for research work at the Harvard Medical School beginning next Fall.

Miss Irene Kantor, daughter of Rev. and Mrs. Samuel Kantor, was awarded the French medal at Erasmus Hall High School.

WHY Procrastinate?

¶ Unpleasant though it may sound, there is no avoiding the fact that ultimately we must face the problem of providing a final resting place for ourselves and our beloved ones.

¶ Why then should we delay this matter for a time when—faced with an emergency—we are not in a fit condition to make the proper selection of a final resting place?

¶ The Brooklyn Jewish Center deems it a duty to advise its members and friends to prepare themselves for what is inevitable by purchasing a private cemetery plot. These plots are sold at moderate prices and upon convenient terms of payment.

¶ Just telephone our office (DEcatur 2-8200) and we shall be glad to furnish you with all the necessary information.

ZANGWILLIANA

(Continued from Page 11)

The Almighty, through his wealthier servants, would not forget him.

Thus it happened that Barstein, the sculptor, received this letter from Nehemiah:

"3A The Minorities E.

"Angel of God:

"I have the honour now to ask your very kind humane merciful cordial nobility to assist me by your clement philanthropical liberal relief in my very hard troublesome sorrows and worries, on which I suffer violently. I lost all my fortune and I am ruined by Russia. I am here at present without means and dental practice and my restaurant is impeded by lack of a few frivolous pounds. I know not what to do in my actual very disgraceful mischief. I heard the people saying your propitious magnanimous beneficent charities are everywhere well renowned and considerably gracious. Thus I solicit and supplicate your very kind genteel clement humanity by my very humble quite instant request to support me by your merciful aid, and please respond as soon as possible according to your generous very philanthropy in my urgent extreme immense difficulty.

"Your obedient servant respectfully,

"Nehemia Silverman,

"Dentist and Restaurateur."

On the surface it appeared that Nehemiah had derived his inspiration for this extraordinary composition from the dictionary, but these extravagant and flowery expressions really sprang from his worshipful character. As to his combination dentistry and dining room, they were products of his imagination. All things existed for him in fantasy, and if it had not been for the rebellion of his body he would have been quite content to dine on visionary food.

(To be continued next month)

To June Brides

and others

Planning Celebrations!

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—of the—

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Thursdays from 6 to 10 P. M. Sundays
from 12 noon to 11 P. M.

REGULAR DINNERS AND A LA CARTE SERVICE

Don't keep it to yourselves!

WE OFTEN hear men and women elaborating on how much the Center means to them, how much health, enjoyment and knowledge they derive from their membership in this institution.

WE OFTEN are told of the beneficent influence the Center has upon the children of its members, of the manner in which its environment has helped to mould their characters and shape their lives, especially in their relation and attachment to the Jewish people.

TO SUCH MEN AND WOMEN we say: Don't keep such important information to yourselves. Give it to your friends, neighbors and to all those with whom you come in contact.

TELL THEM what the Center means to you and to your children, and for how small a sum these benefits may also be theirs.

IN SHORT—ask them to join the membership of the Center, today, right now!

MEMBERSHIP RATES:

\$50.00 per year for married members

\$37.50 per year for single men

\$25.00 per year for girls

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Buy all your PERFUMES,
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Eighty thousand New Yorkers, in the sixteen years of our history, have brought their foot troubles to Tree-Mark and have received scientific corrective treatment. Shoes cannot be fitted by the element of feel alone. Scientific fitting is indispensable. In the Tree-Mark institution, first a last is selected that is most suitable to your foot and fitted accurately so that the motion of your foot will not be hampered any more when shod than bare. Every fitting is then verified by a special X-Ray machine that shows plainly how your foot

lays inside the shoe selected. All guess work is thus eliminated.

The Tree-Mark staff consists of salesmen and Podiatrists trained and thoroughly experienced in the art of scientific fitting. They know shoe therapy, they know foot ailments. There is no foot trouble that these experts cannot detect and immediately relieve or correct. This is accomplished only thru the application of the most scientific Tree-Mark methods. Every staff member is held strictly responsible and must suit customers to their entire satisfaction.

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